DOCUMENT RESUME

ED 378 104 SO 024 603

AUTHOR Abu Nasr, Julinda; And Others
INSTITUTION Beirut Univ. Coll. (Lebanon). Inst. for Women's Studies in the Arab World.
SPONS AGENCY United Nations Educational, Scientific, and Cultural Organization, Paris (France).
REPORT NO ED-84/WS/31
PUB DATE Nov 83
NOTE 72p.
PUB TYPE Reports - Research/Technical (143) -- Statistical Data (110)

EDRS PRICE MF01/PC03 Plus Postage.
DESCRIPTORS *Arabs; Developing Nations; Elementary Secondary Education; *Females; *Foreign Countries; Role Perception; Sex Bias; Sex Role; *Sex Stereotypes; Tables (Data); *Textbook Content; Textbooks
IDENTIFIERS Egypt; Kuwait; Lebanon; Qatar; Saudi Arabia; Tunisia; Yemen

ABSTRACT

This document is divided into two parts: (1) "A Study of Sex Role Stereotype in Arabic Readers" and (2) "A Guide for the Identification and Elimination of Sexism in Arabic Textbooks." In part 1, a sample of 79 Arabic readers were read word for word and the images pertaining to females were recorded. The results of the survey with respect to womens' roles, identity, traits, and functions reveal the traditional outlook towards women in the Arab world where status is derived from marriage and motherhood. Their world revolves around the home, and careers pursued outside the home are an extension of domestic functions. Status as mothers is high while a secondary status is explicitly and implicitly portrayed in themes dealing with mothers, in identity traits attributed to them, and in functions performed by them. In part 2, the guide begins with a definition of sexism and provides an overview of the sources of information used. Detailed procedures for recording data both quantitatively and qualitatively are given along with a collection of samples of original and revised text and illustrations. The guide was prepared with the intentions of creating awareness concerning the issue of sexism in textbooks and providing guidelines for its identification and elimination. The research should be viewed as a search for human equity within an Arab socio-cultural context. (JJ)

****
* Reproductions supplied by EDRS are the best that can be made *
* from the original document. *
****

UNITED NATIONS EDUCATIONAL,
SCIENTIFIC AND CULTURAL ORGANIZATION

ED 378 104

Identification and Elimination of Sex Stereotypes in and from School Textbooks

Some Suggestions for Action in the Arab World

Julinda Abu Nasr
Irene Lorfing
Jamileh Mikati

Institute for Women's Studies
in the Arab World
Beirut University College

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)

This document has been reproduced as received from the person or organization originating it.

☐ Minor changes have been made to improve reproduction quality.

• Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

"PERMISSION TO REPRODUCE THIS MATERIAL HAS BEEN GRANTED BY
F. ZANUTTINI

TO THE EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)."

SO 024 603

BEST COPY AVAILABLE

ED-84/WS/31

November 1983

UNITED NATIONS EDUCATIONAL,
SCIENTIFIC AND CULTURAL ORGANIZATION

IDENTIFICATION AND ELIMINATION OF SEX STEREOTYPES IN AND FROM SCHOOL TEXTBOOKS

Some suggestions for action

Julinda Abu Nasr
Irene Lorfing
Jamileh Mikati

INSTITUTE FOR WOMEN'S STUDIES IN THE ARAB WORLD

Beirut University College

November 1983

PREFACE

The present document forms part of a programme which was started in 1981 by Unesco's Section of Equality of Educational Opportunity for Girls and Women with a view to:

promoting better awareness and understanding of the problem of sex stereotypes in educational materials;

stimulating and encouraging action to eliminate such sex stereotypes; and

developing positive attitudes with regard to equality and mutual respect between men and women.

Included in this programme are eight national studies,(1) three regional guides - the present one and two others for Asia and the Pacific and for North America and Western Europe - and a comprehensive book, based on these studies and guides, to be published in 1985.

It is hoped that the dissemination of these studies, guides and book may contribute to develop an awareness of, and an interest in, this serious problems of sex stereotypes in school textbooks and children's literature and lead to action by national authorities as well as the public in order to bring about changes in the concept, design, illustration, presentation and use of educational materials in a spirit of equality and mutual respect between men and women.

Unesco wishes to express its appreciation to the authors of this guide for their valuable contribution.

The authors of this document are responsible for the choice and presentation of the facts and analysis made and for the opinions expressed therein, which may not necessarily be those of Unesco; as such they do not commit this Organization in any way. The designations employed by the authors and the materials they present do not imply the expression of any opinion whatsoever on the part of Unesco concerning the global status of any country, territory, city and area or of its authorities, or concerning the delimination of its frontiers or boundaries.

(1) Covering France, India, Kuwait, Norway, the People's Republic of China, Peru, the Ukrainian Soviet Socialist Republic and Zambia.

TABLE OF CONTENTS

	Page
PART I: A study of sex role stereotypes in Arabic Readers	
INTRODUCTION	1
THE STUDY	1
Sample	1
Method of analysis	2
Female sex-roles	2
Women's identity	4
Sex-role traits	4
Sex-role functions	7
CONCLUSION	7
PART II: A guide for the identification and elimination of sexism in Arabic textbooks	
THE GUIDE	15
Definition of sexism	15
Sources of information	15
Procedure for recording data	16
- Check list to identify sexism in textbooks	18
- Recording sheets for quantitative analysis	21
- Recording sheets for qualitative analysis	22
Production of non-sexist textbooks	33
- Samples of original and revised texts	34
- Samples of original and revised illustrations	50
CONCLUSION	59

PART I

A study of sex role stereotypes

in

Arabic Readers

INTRODUCTION

Traditional concepts of masculinity, feminity and stereotypes associated with them, are being questioned today. This interest was an outgrowth of the women's movement which served as a catalyst to develop awareness and challenge practices and concepts that have negative effects on individual growth, particularly for women. In so doing, new perspectives for research on the process of socialization have been opened and sex-roles are being redefined.

Schools, parents, the media are all means which influence children's learning of appropriate behaviour in their particular society. Books, in general, reinforce cultural norms, or broaden the child's scope to include innovative ones which have not been traditionally accepted. Textbooks, in particular, play a major role in this process since all schoolchildren are exposed to books through a person whose authority is never challenged by them. Based on the assumption that textbooks are good agents of socialization, it is imperative that we take a closer look at these books to discover the models and the messages that are conveyed through the written word and through illustrations.

Since Arab countries are at different levels of economic and social development, it is not possible to talk about 'the contemporary Arab woman'. However, some generalizations may be justified since these women share a common religion, language and cultural heritage. The vast majority of them live in an Islamic culture where religion is a social, legal and moral code of behaviour. Although the traditional culture is predominant and women's roles are stereotyped, there are noticeable social differentials within and between nations regarding women's position in society. The roles of men and women are being redefined in a number of these countries and several changes are occurring. The social reality that confronts children in the Arab world today varies from extreme conservatism such as veiling and segregation of women to full participation in education, in the labour force, and in political activities. This reality is not apparent in any of the Arab textbooks reviewed.

THE STUDY

Sample

It was initially planned to take a sample of textbooks representing the Maghreb, the Mashrek and the Arabian Peninsula. However, due to the prevailing political upheaval in Lebanon in the Summer of 1982, contacts for the acquisition of books were impossible. Therefore books reviewed consisted of Arabic school manuals available in Beirut.(1)

(1) Besides the problems of getting books from other Arab countries, the Unesco Library in Beirut, which was our main source of information, was destroyed during the Israeli invasion in the Summer of 1982. However, the Institute was fortunate to get assistance from the Center for Arab Unity in Beirut where a collection of primary-school readers, was available.

The sample consisted of seventy-nine Arabic readers fifty-two of which were from Lebanon.(2) The Lebanese sample represented books used in the primary and intermediate classes while the rest were readers for the primary classes in the following countries: Tunisia (4), Egypt (5), Saudi Arabia (5), People's Democratic Republic of Yemen (4), Qatar (5) and Kuwait (4). It is worth noting that all Arab countries use a unified textbook in the primary grades with the exception of Lebanon where a variety of books are used since schools select their own textbooks.

Method of analysis

The selected books were read word for word and the images pertaining to females were recorded. An analysis was made on the basis of content only, due to shortage of time and limited funding. Language and illustrations were not analysed in detail, but general trends were noted and used in the qualitative analysis. The information was then classified under the following categories: female sex-roles, identity, sex-role traits and functions. This classification was based on the definition of women's images, which operationally consists of their roles, identity, traits and functions. The data were then analysed quantitatively and qualitatively to identify the existence of sexist stereotypes in textbooks.

Female sex-roles

Table I indicates that the two most important roles attributed to women are those of little girl and mother, with the little girl appearing more frequently than mother in Egypt 45 per cent, Kuwait 58 per cent, Tunisia 29 per cent the People's Democratic Republic of Yemen (PDRY) 37 per cent, and Qatar 48 per cent, while in Lebanon and Saudi Arabia, reference to mother's role occurred more often, 46 per cent and 43 per cent respectively. With the exception of Lebanon (14 per cent), grandmother seemed to have a minimum role in other countries studied.

Reference to women as widow, older daughter, fighter, dream woman, fantasy woman, princess, wife, historical figure, slave, witch, aunt, cousin and neighbour, represented less than 10 per cent of all roles in any country and was classified as 'other'. The role of wife was mostly mentioned in Saudi textbooks 12 per cent and Tunisia 13 per cent, while reference to her was less than 5 per cent of all roles in other countries.

Working women are mostly engaged in traditional 'feminine' occupations as teachers, nurses, paediatricians, dress makers, girls' school supervisors, textile factory employees, domestic helpers and agricultural workers. The highest percentage of reference to women as workers is found in PDRY 22 per cent, Egypt 16 per cent, and Tunisia 11 per cent.

In Tunisian books reference was made to mothers who were engaged in income generating activities in cases of pressing economic need. For example, mothers were

(2) See I. Kallab; J. Abu Nasr; and I. Lorfing. 'Sex-role images in Lebanese textbooks', in I. Cross; J. Downing; J. and A. D'Heurle (Eds.). Sex-Role Attitudes and Cultural Change. D. Riedal Publishing, 1982; and I. Kallab. Hya Tatbokh wa Huwa Yakra'a. Beirut, Institute for Women's Studies in the Arab World, Monograph No. 3, 1983 (in Arabic).

Table I

Female Sex Roles in Arabic Textbooks

Female Roles	Lebanon		Egypt		Kuwait		Saudi Arabia		Tunisia		PDRY		Qatar	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%
Mother	325	45.6	41	30.6	22	25.6	47	44.1	49	26.3	16	18.2	33	26.6
Grand mother	104	14.5	1	0.8	3	3.5	2	1.8	8	4.3	2	2.3	1	0.8
Little girl	190	26.6	61	45.5	50	58.1	23	21.1	54	29.1	33	37.5	60	48.4
Working woman	39	5.4	21	15.7	5	5.8	7	6.4	20	10.8	19	21.6	10	8.1
Unidentified woman			7	5.2	5	5.8	13	12.0	20	10.8	15	17.0	9	7.3
Wife			1	0.8	1	1.2	13	12.0	25	13.4	2	2.3	6	4.8
Others	57	7.9	2	1.4			4	2.6	10	5.3	1	1.1	5	4.0
Total	715	100	134	100	86	100	109	100	186	100	88	100	124	100

shown baking cakes at home, and the sons selling the produce in the market. Women's work in agriculture was revealed in texts of PDRY, where the authors also stressed the double burden put on women who are farmers and housewives, while men's main concern is the farm.

Besides the traditional and stereotyped sex roles assigned to women in the textbooks reviewed, a category 'unidentified woman' appeared in all the countries' manuals with the exception of Lebanon. These women were mostly referred to in texts where religious, moral or patriotic messages were transmitted to children.

Women's identity

Women's identity, as described by her age, name, physical characteristics, or sex-role, appears in tables II and III. Women are mostly identified by their sex-roles as mothers, little girls or grandmothers, and working women by their jobs as unidentified women who are not given any attributes.

It is evident from the data that mothers' identity as an individual is non-existent. Texts rarely describe her physically or give her a personal name or an age. A name is given to her if she is a historical or a religious figure. In general, the message conveyed is that 'Mothers are mothers', whether they are young or old, city women or peasants, working women or women of leisure. Their life as individuals is not important since they achieve self-realization through the success of their husbands or children and the well-being of their families. This self-effacement is apparent in the traditional way of calling women by their husband's name as ..... the wife of ..... or ..... the widow of .....

The identity of grandmothers in Lebanese textooks is revealed by describing their physical characteristics and age. In the other countries studied mention is only made to their sex-role and no personal name is given to them.

Little girls are identified by their personal name, sex-role or function. They are generally between six and ten and their physical attributes are described in the Lebanese textbooks only. They are usually seen in the home and called little mothers or helpers. Reference is made to them in school as students or friends with other male pupils in the classroom or in picnics. In the latter situation, however, they only appear in illustrations and are not referred to in the text.

Sex-role traits

A number of stereotyped traits attributed to females are obvious in the literature reviewed. All mothers are represented as paragons of virtue who are tender, protective, loving, caring, faithful, pious, kind, co-operative, affectionate, self-sacrificing, courageous, hard working, good and resourceful housewives. With their children, they are characterized as overprotective and patient. However, their most outstanding trait is that of martydom. This trait is repeated throughout the texts, where children are burdened with feelings of gratitude for their mothers' self abnegation. Mother's feminity and self-realization are generally equated with self-effacement.

Table II

Mothers' Identity in Arabic Textbooks

	Lebanon		Egypt		Kuwait		Saudi Arabia		Tunisia		PDRY		Qatar	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%
Physical attributes	1	4.8					1	2.4					1	2.8
Age	1	4.8			1	12.5			1	2.2				
Personal name			1	3.2			5	12.2	3	6.8			3	8.6
Named by sons	19	90.4					3	7.3						
Named by sex role			31	96.8	7	87.5	32	78.1	40	91.0	12	100	31	88.6
Total	21	100	32	100	8	100	41	100	44	100	12	100	35	100

Table III

Little Girls' Identity in Arabic Textbooks

	Lebanon		Egypt		Kuwait		Saudi Arabia		Tunisia		PDRY		Qatar	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%
Physical attributes	10	12.0					2	9.5					1	2.0
Age	52	61.0							1	2.8				
Personal name	23	27.0	35	57.4	35	100	11	52.4	34	94.4	12	54.6	29	55.8
Named by sons														
Named by sex role			17	27.8			6	28.6			5	22.7	17	32.7
Named by job or function			9	14.8			2	9.5	1	2.8	5	22.7	5	9.5
Total	85	100	61	100	35	100	21	100	36	100	22	100	52	100

Grandmothers are represented as weak, nurturent, tender, loving, child protectors and transmitters of old values and traditions through story telling. They are economically dependent on their sons and helpful in household chores at home. In a few texts they are represented as useless, helpless and senile.

Little girls are described as obedient, happy, kind, dependent, well mannered, clean, quiet, passive, weak, frivolous, concerned with others, active, sacrificing and emotionally weak. They are also referred to as sensitive beings who love flowers and take care of animals.

Since most working women are engaged in jobs befitting their sex, such as teaching, nursing, paediatrics, domestic help, sewing and textile factory work, their traits are very similar to those of mothers. They are depicted as caring, loving, polite, industrious, kind, faithful, honest, sacrificing and dependent on male professionals in the same occupational categories; for example nurses take orders from male physicians; male supervisors are in charge of female workers; female teachers ask permission from the male superintendent.

Traits attributed to unidentified women can be divided into two categories: negative and positive. Most of the stories depicting negative traits are fictitious, historical or taken from popular culture. These women are evil, greedy, stupid, selfish, talkative, frivolous and ugly. The positive traits are found in historical, religious and modern texts. Depending on the prevailing religious or political ideology in the specific country, women are described as: pious, shy, modest, wise, patient, self denying and happy, or fighters, patriots, strong, equal to men, hard workers and courageous in all spheres of life. However, these positive traits are not depicted in an every day life context, but as part of patriotic texts, or historical events.

Sex-role functions

Data in tables, IV, V, VI and VII clearly reveal the traditional sex-role functions attributed to women in the textbooks studied. The most frequent functions assigned to mothers were feeding, housekeeping and child rearing which are considered as full time, lifelong and exclusive for women. Grandmothers and little girls were also engaged in the same type of functions. Females were continuously performing these tasks without showing any signs of fatigue or boredom. Mention is occasionally made of little girls in school, especially in texts from Kuwait and the PDRY. It is interesting to note that in textbooks from Egypt, Kuwait, Tunisia and the PDRY reference is also made to mothers as students.

CONCLUSION

The results of the survey with respect to women's roles, identity, traits and functions reveal the traditional outlook towards women in the Arab world where their status is derived from marriage and motherhood. Their world revolves around their home, and careers pursued outside the home are an extension of their domestic functions. Their status as mothers is high while a secondary status is explicitly and implicitly portrayed in themes dealing with them, in identity traits attributed to them and in functions performed by them.

Table IV

Functions of Mother

	Lebanon		Egypt		Kuwait		Saudi Arabia		Tunisia		PDRY		Qatar	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%
Childrearer Cook & Feeder	65	34.2	9	16.1	2	13.3	7	17.5	14	22.3	9	19.6	6	31.6
Housekeeper	25	13.2	5	8.9	3	20.0	4	10.0	6	9.5	4	8.6	2	10.5
Purchaser	16	8.4	4	7.1	1	6.7			2	3.2				
Disciplinarian	60	31.6	8	14.3	3	20.0	7	17.5	15	23.9	6	13.1	1	5.3
Child Protector			12	21.4			16	40.0	20	31.8	13	28.4	9	47.3
Educator			6	10.8	3	20.0	5	12.5	3	4.8	4	8.6	1	5.3
Working woman			7	12.5			1	2.5	1	1.5	4	8.6		
Helps Husband			3	5.3					1	1.5	1	2.2		
Student			2	3.6	3	20.0			1	1.5	5	10.9		
Other	24	12.6												
Total	190	100	56	100	15	100	40	100	63	100	46	100	19	100

Table V

Functions of Grandmother

	Lebanon		Egypt		Kuwait		Saudi Arabia		Tunisia		PDRY		Qatar*	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%
Cook & Feeder	15	13.3							4	28.6				
Housekeeper	15	13.3			1	33.3			2	14.3				
Disciplinarian			1	100					1	7.1	1	50.0		
Child protector	30	26.5			1	33.3			1	7.1				
Educator	33	29.2			1	33.3	1	50.0	2	14.3				
Others	20	17.7					1	50.0	4	28.6	1	50.0		
Total	113	100	1	100	3	100	2	100	14	100	2	100		

*no mention of grandmother

Table VI

Functions of Little Girl

	Lebanon		Egypt		Kuwait		Saudi Arabia		Tunisia		PDRY		Qatar	
	N	%	N	%	N	%	N	%	N	%	N	%	N	%
Cook & Feeder	14	17.7	7	12.7	4	12.5	3	25.0	15	30.0	8	13.8	2	7.4
Housekeeper	31	39.2	7	12.7	4	12.5	3	25.0	4	8.0	5	8.6	4	14.8
Purchaser			3	5.5	3	9.4			1	2.0	3	5.2	1	3.7
Disciplinarian			6	10.9	2	6.2	1	8.3	6	12.0	4	6.9		
Child protector	34	43.1	9	16.4			2	16.7	10	20.0	9	15.5		
Educator			8	14.5	4	12.5	2	16.7	2	4.0	5	8.6	3	11.1
Student			6	10.9	15	46.9	1	8.3	8	16.0	24	41.4	8	29.7
Other			9	16.4					4	8.0			9	33.3
Total	79	100	55	100	32	100	12	100	50	100	58	100	27	100

Table VII

Female Functions in Arabic Textbooks - by Function and Sex Role

	Mother		Grandmother		Little Girl		Total	
	N	%	N	%	N	%	N	%
Cook & Feeder	112	26.1	19	14.7	53	17.1	184	21.2
Housekeeper	49	11.4	18	14.0	58	18.7	125	14.4
Purchaser	23	5.4			11	3.5	34	3.9
Disciplinarian/ Child protector	170	39.6	35	27.1	80	25.9	285	32.8
Educator	22	5.1	37	28.7	24	7.7	83	9.6
Working women	13	3.1					13	1.5
Student	11	2.6			62	20.0	73	8.4
Helper to husband	5	1.1					5	0.6
Other	24	5.6	20	15.5	22	7.1	66	7.6
Total	429	100	129	100	310	100	868	100

Restricting women to menial domestic chores, where they are not required to make any major decisions outside the home, or engage in any intellectual endeavours, excluding them from the labour market or cultural and social activities, attributing to them such traits as submission, obedience and self-denial, are all indices of their low status. Furthermore, their occupational status is always shown as secondary to that of males by accepting jobs which are considered 'feminine' and expecting males to make decisions for them.

Although Arab countries are at different stages of economic and social development and women's positions range from liberationists to ultra conservatives, the general image of women presented in the sample of the seventy-nine Arabic textbooks studied seems to reveal a unified traditional image of dependency on men for economic comfort and status.

Women and little girls are depicted as weak, sensitive, submissive, dependent, self sacrificing, with no identity of their own as persons. They are presented as respected and loved martyrs who attain self-fulfilment and status through the scrupulous performance of their role expectations and functions as full time mothers, housekeepers, dutiful wives and respectful and obedient daughters.

Women in the majority of Arab countries today are doing more than housekeeping and cooking. They are seeking higher education, entering the labour market as administrators, artists, professionals, writers and journalists. They have been and still are very active in voluntary organizations where their contribution is quite noticeable. Women have always engaged in agricultural work and still do. In some of the countries women have earned their political rights where they vote and run for office. Even in the more conservative countries where women do not have political rights, they have a crucial role to play in the kinship structure and the community. They play an important role in decision-making in the home and outside it concerning their property. In the texts reviewed, there is hardly any reference to any of these functions.

A new look at Arabic textbooks is needed where we can try to eliminate stereotypes and present more realistic female models which reflect the present situation. Textbooks should portray new roles that women are assuming which reveal strength of character, creativity, independence, courage, ability to meet crises and others to replace the negative values of weakness, dependence, blind obedience, submission and passivity presently attributed to them.

It is hoped that new Arabic children's textbooks will be written to incorporate models which will inspire both boys and girls to more realistic equalitarian and human roles in society. A few may claim that Islam is responsible for the differentiation between male and female functions and status. Saleh clearly states that 'Islam does not differentiate between men and women in the matter of education or work, though traditional culture does. If there is any objection to women playing active roles in society, this is attributable to the mentality of the eastern traditional man who likes to feel superior and responsible for his women folk. In short, it is the norms of extra-Islamic culture that expect this behaviour and not the religion of Islam'.(1)

(1) Saneya A.W. Saleh. 'Women in Islam: Their Role in Religious and Traditional Culture', International Journal of Sociology of the Family. 2,2 (Sept. 1972): pp.193-201.

We may then conclude that sex stereotyping in Arabic children's textbooks should be eliminated and new images introduced. This manual is intended as a guide to help those interested in reaching this goal. The rest of this report provides suggestions for helping identify and eliminate sexism.

PART II

A guide for the identification

and

elimination of sexism in Arabic textbooks

THE GUIDE

This part of the guide presents practical means through which sexism in books may be detected. A check list is provided to help the reader know what to look for in analysing texts for sexism. It also provides forms for qualitative and quantitative analysis along with suggestions for producing non-sexist materials for children. Revised texts and illustrations are also included as samples of what may be done with already existing literature.

A. Definition

The operational definition of sexism will serve as the frame of reference for the selection of the categories that will be used for content analysis. Sexism is defined as any arbitrary action or attitude which demeans, excludes, underrepresents and stereotypes people on the basis of gender.

B. Sources of information

To identify sexism, the content, illustrations and language of books may be studied.

1. Content and illustrations.

To evaluate content and illustrations consider the following issues:

(a) Exclusion or underrepresentation of females from texts and/or illustrations where females should be mentioned. For example a text or an illustration on agriculture depicting a man working alone in the field where the theme revolves around the importance of agriculture in the country's economy. No mention is made of the females who take an active part in agricultural activities.

If the number of texts referring to women in a representative sample are less frequent than those referring to men, this is also considered underrepresentation.

(b) Stereotyping of people on the basis of gender which may be apparent in:

(i) overrepresentation of women in traditional roles such as mother, grandmother, wife, teacher, nurse;

(ii) overrepresentation of women performing domestic functions such as cooking, housekeeping, child rearing, or engaged in feminine occupations as teaching, nursing or serving in people's homes;

(iii) traits attributed to them as weakness, kindness, tenderness, dependence, blind obedience, inability to make decisions;

(iv) the absence of personal names, age, or their identification by sex-roles as wives of - widows of - or referring to them by their functions as teachers or nurses;

(v) representation of females in passive situations such as women waiting for males to make decisions or little girls watching, while boys are engaged in active play;

(vi) overemphasizing their physical appearance or looks like saying the female blond with beautiful blue eyes and long hair who looks like a spring flower, while describing boys through their achievements rather than looks.

(c) Hidden messages that may be conveyed in disguise. Here is an example: a nurse, who is in a hurry, gives an injection to the patient who dies as a result of her carelessness. Motherhood is honoured and respected but is the only option for girls.

2. Language

To identify sexism in language one would study:

(a) Adjectives describing females such as comparing little girls and women to flowers, birds, or sweet domestic animals, and describing them as weak, sweet, passive or worthless.

(b) Common idioms where a woman is complemented by comparing her to a man e.g.: 'Ikht al Rigal' or 'She has the mind of a man'.

(c) Use of masculine plural form when addressing both sexes.

(d) Metaphors such as 'men stepped on virgin soil'.

C. Procedure for recording data

Read the text for word then record identified information on sexism using the check list designed for this purpose which appears on page 18. This checklist may be used for qualitative and/or quantitative analysis. If statistical analysis is to be done by computer, record the code numbers assigned for each item in the left hand margin of the check list. Under each category more than one code number may be used, (refer to page 18). Allow two columns for each of the following categories, background, language, illustrations and content (age, name and sex-roles), in view of the possibility of additional alternatives exceeding nine.

If quantitative analysis is to be done by hand, tally information according to check list recording frequency occurance of items within categories. Other items may be added to the check list as needed.

The forms included for recording qualitative and quantitative data may be used to note information, however, you may wish to design your own. A sample of how to use the forms is also included.

1. Recording data for quantitative analysis.

Fill in the form designed for this purpose including the following information:

(a) Background information

Record type of book, date of publication, sex of author, class level and theme of text by the appropriate code number assigned to each category in the check list.

(b) Sexist language

Use assigned code for different types of sexist language referring to check list.

In the absence of sexist language use code 00.

(c) Illustrations

Code 00 is used if no illustrations appear in the text and 01 if it does not apply. Record sexist illustrations according to check list. To identify traditional and non-traditional functions in illustrations refer to these items under 'content' in check list.

(d) Content

Use 00 if it does not apply. Use code numbers as specified in check list for recording the following categories:

(i) Identity: Record occuring category by the appropriate code number designed in the check list.

Age: Record age if mentioned, use 0 if it is not.

Name: Record occuring category by the appropriate code assigned in the check list. Use 00 if no name is given.

Physical characteristics: Use code 1 for 'detailed description', code 2 for 'limited description' and 0 for 'no description'. See check list for details.

(ii) Sex-roles: Record occuring category by the appropriate code number designated in check list. Use 00 if no role is mentioned.

(iii) Traits: Use code 1 for 'traditional traits', code 2 for 'non-traditional traits' and 0 if no traits are mentioned. Refer to check list for more details.

(iv) Functions: Functions are divided into two main categories: domestic and occupational. Within each category, there are two classifications 'traditional' and 'non-traditional'. Use code 1 for 'traditional domestic functions'. If no domestic function is reported record 0. Use code 1 for 'traditional occupational functions' and code 2 for 'non-traditional occupational functions'. If no occupational function is reported use code 0.

2. Recording data for qualitative analysis.

Write down categories previously mentioned for computer use, namely, background information, sexist language, illustrations and content. Record specific information pertaining to each category on the sheets prepared for this purpose. You may design your own sheet if you so desire.

Check list to identify sexism in textbooks

Code	Background information
	Type of book
01	reader
02	geography
03	history
04	grammar
05	exercise book
06	math
	etc.
	Date of publication
00	no date
	date-record as stated (ex 1982 - record 82)
	Sex of author
00	unidentified
01	female
02	male
03	mixed
	Class level
01	1st grade
02	2nd grade
03	3rd grade
	etc.
	Theme of text
01	historical
02	everyday life
03	nature
04	fiction
	etc.
	Language
00	no sexist language
01	sexist adjectives
02	sexist idioms
03	masculine plural ..
04	metaphores
	etc.
	Illustrations
00	no illustrations
01	does not apply
02	exclusion
03	underrepresentation (Underrep)*
04	females in passive situations
05	traditional domestic functions (Tra.Dom.Fun.)*
06	non-traditional domestic functins (N.Tra.Dom.Fun.)*
07	traditional occupational functions (Tra.Occ.Fun.)*
08	non-traditional occupational functions (N.Tra.Occ.Fun.)*

* Abbreviations used in the forms for recording data.

Code	Content
	Identity
	age:
00	no age given
	record as stated
	name:
00	no name given
01	personal name
02	named after husband
03	named by sex-role
04	named by function
05	named after eldest son
	etc.
	physical characteristics (Phy. Char.)*
0	no description
1	detailed description: A description of physical characteristics can be labelled 'detailed' if: every feature is described. For example, hair colour, height, eye colour, nose, mouth, cheeks, etc.
2	limited description: A description can be labelled 'limited' if the physical appearance is described as: beautiful, ugly, young, old, athletic, etc.
	Traits
0	no traits mentioned
1	traditional traits
	tender
	protective
	self-sacrificial
	self-denying
	faithful
	kind
	affectionate
	submissive
	obedient
	emotionally weak
	sensitive
	hard worker
	nosy
	polite
	pious
	respected
	consumer
	dependent
	selfish
	frivolous
	frightened easily
2	non-traditional traits
	courageous
	co-operative
	enterprising

Code

has self-control
intelligent
achiever
rational
producer
independent
stubborn
powerful

Functions

domestic functions

0 no domestic functions

1 traditional domestic functions
- feeding
- cooking
- buying
- caring for family members
- rearing children
- helping husband
- disciplining children
- keeping peace in the household

2 non-traditional domestic functions
- head of household
- producing goods
- taking decisions with respect to family affairs
- advising husband
- tutoring her children

occupational functions

0 no occupation

1 traditional occupational functions
- teacher
- nurse
- dress maker
- domestic servant
- secretary
- industrial worker in food, clothes or textile industries
- agricultural labourer

2 non-traditional occupational functions
- physician
- engineer
- business manager
- owns business
- school principal
- lawyer
- deputy
- minister
- sales woman
- university professor
- self employed

Recording Sheet for Quantitative Analysis

For identification of material used (not to be coded):

Title of book _____

Title of text _____

Page reference _____

Background Information	Code
Type of book	___
Date of publication	___
Sex of author	___
Class level	___
Theme of text	___

Illustrations	Code 1st	2nd	3rd	4th*
No illus				
Not apply				
Exclusion				
Underrep.				
Passive				
Tra. Dom.Fun.				
N.Tra.Dom.Fun.				
Tra.Occ.Fun.				
N.Tra.Occ.Fun.				

Language	Code
Non-sexist	___
Adjectives	___
Idioms	___
Masculine plural	___
Metaphores	___
Etc	___

Content	1st	2nd	3rd	4th**
Age				
Name				
Phys. Char.				
Sex-roles				
Traits				
Dom.Fun.				
Occ.Fun.				

* 1st,2nd,3rd,4th refer to number of illustrations in a given text.

** 1st,2nd,3rd,4th refer to number of female characters in a given text.

Recording Sheet for Qualitative Analysis

For identification of material used:

Title of book: _____

Title of text: _____

Page reference: _____

---

1. Background Information

Type of book _____

Date of publication _____

Sex of authors _____

Class level _____

Theme of text _____

_____

_____

_____

2. Language

Non-sexist _____

Adjectives _____

_____

Idioms _____

_____

Metaphores _____

_____

Masculine plural _____

_____

Other _____

Recording Sheet for Qualitative Analysis

3. Illustrations

	1st	2nd	3rd	4th
No illus.				
Not apply				
Exclusion				
Underrep.				
Passive				
Tra.Dom.Fun.				
N.Tra.Dom.Fun.				
Tra.Occ.Fun.				
N.Tra.Occ.Fun.				
Other				

Recording Sheet for Qualitative Analysis

4. Content

	1st Character	2nd Character	3rd Character	4th Character
Identity				
Age:				
Name:				
Phys.Char.				
Sex roles				
Traits				
Functions				
Tra.Dom.Fun.				
N.Tra.Dom.Fun.				
Tra.Occ.Fun.				
N.Tra.Occ.Fun.				
Hidden Message				

Sample Forms
Quantitative and qualitative filled with
proper information using check list for the story

'A Happy Family'

(original text)

A happy family

Jasim and his sister came home from school at midday. They greeted their mother, then made haste to help her with the housework.

Fatima hurried to put on suitable clothes for the kitchen, then cleaned the pots and pans and laid the table, setting out the plates, spoons and cups in neat array.

Jasim was busy too, putting back in its place the furniture his mother had moved to dust.

Their father came home from his work and saw what Jasim and Fatima had done, and he was very pleased. When the family sat down to table he said: 'I am proud of you both because you help your mother and from now on I shall call Jasim "the little man"'.

Their mother said, 'I am please with you both because you respect your father. I shall call Fatima "the little housewife"'.

They all laughed, and ate their meal in happiness and contentment.

Recording Sheet for Quantitative Analysis

For identification of material used (not to be coded):

Title of book القراءة الحديثة

Title of Text أسرة سعيدة

Page reference 18 - 19

Background Information	Code
Type of book	01
Date of publication	78
Sex of author	02
Class level	03
Theme of text	02

Language	
Non-sexist	
Adjective	
Idioms	02
Masculine plural	
Metaphores	
Etc.	

Illustrations	Code 1st	2nd	3rd	4th*
No illus.				
Not apply	01			
Exclusion				
Underrep.				
Passive				
Tra.Dom.Fun.				
N.Tra.Dom.Fun.				
Tra.Occ.Fun.				
N.Tra.Occ.Fun.				

Content	1st	2nd	3rd	4th**
Age	00	00		
Name	03	01		
Phys. Char.	0	0		
Sex-roles	01	03		
Traits	0	1		
Dom.Fun.	1	1		
Occ.Fun.	0	0		

*1st,2nd,3rd,4th refer to number of illustrations in a given text.
**1st,2nd,3rd,4th refer to number of female characters in a given text.

Recording Sheet for Qualitative Analysis

For identification of material used:

Title of book: القراءة الحديثة

Title of text: أسرة سعيدة

Page reference: 18-19

---

1. Background Information

Type of book reader

Date of publication 1978

Sex of authors males

Class level third elementary

Theme of text a happy family; children (a boy and a girl) help their mother in domestic work after they return from school. Father and mother are happy because their children are helpful and good.

2. Language

Non-sexist

Adjectives

Idioms (The little Hostess) ربّة البيت الصغيرة

Metaphores

Masculine plural

Other

Recording Sheet for Qualitative Analysis

3. Illustrations

	1st	2nd	3rd	4th
No illus.				
Not apply	family at dining table			
Exclusion				
Underrep.				
Passive				
Tra.Dom.Fun.				
N.Tra.Dom.Fun.				
Tra.Occ. Fun.				
N.Tra.Occ.Fun.				
Other				

a. Samples of original and revised texts

Recording Sheet for Qualitative Analysis

4. Content

	1st Character	2nd Character	3rd Character	4th Character
Identity				
Age:	none	none		
Name:	none	Fatima		
Phy.Char.	none	none		
Sex roles	mother	daughter		
Traits	none	helper,		
		respectful		
		orderly		
Functions				
Tra.Dom.Fun.	cooking,	same		
	housekeeping	same		
N.Tra.Dom.Fun.				
Tra.Occ.Fun.	none			
N.Tra.Occ.Fun.				

Hidden Message

Reinforcing traditional sex-role stereotyping

D. Production of non-sexist textbooks

Each one must accept the responsibility of providing non-sexist textbooks for our children. To achieve this end the following steps may be taken.

1. Identification and documentation of sexist stereotypes in textbooks according to the guide previously mentioned. This procedure is a useful tool for educators, librarians, teachers, students, writers, publishers, parents and other interested persons to evaluate materials currently in use.

2. Setting objectives for producing non-sexist materials. Some of these objectives may be:

   (a) to teach children the value of the individual as a person regardless of one's sex;

   (b) to treat men and women as equal;

   (c) to set realistic models that portray the diversity of our society;

   (d) to instill a message of respect for both sexes;

   (e) to teach children proper values and attributes;

   (f) to encourage and inspire women to develop their talents, abilities and potentials.

3. Revision of currently used textbooks to meet stated objectives. If texts and illustrations are identified as sexist the writer and artist would try to find possible alternatives to express the idea in non-sexist language and illustrations. Here are some examples of sexist texts and illustrations and suggested alternatives to eliminate sexist bias.

   (a) Samples of original and revised texts.

   (b) Samples of original and revised illustrations.

a. Samples of original and revised texts

Original text

طِفْلَةٌ ذَكِيَّةٌ

فى لَيْلَةٍ مِنَ اللَّيالى . كانَتْ عائِشَةُ تَسيرُ فى حَديقَةِ مَنْزِلِها . فَوَجَدَتْ حَيَواناً صَغيرًا يَخْرُجُ مِنْ شَقٍّ بِالْجِدارِ . وَيَسيرُ . فَقالَتْ لِنَفْسِها :

لِمَ لا أُمْسِكُ هَذِهِ الْجَرادَةَ ؟ وَلكِنَّها عادَتْ فَقالَتْ :

لا ، لا ، إنَّهُ يَخْتلفُ كَثيراً عَنِ الجَرادَةِ .

أَخَذَتْ عائِشَةُ تَتَنَقَّلُ وَراءَ هذا الْحَيَوانِ . حَتَّى رَأَتْ أخاها خالِدًا ، فَقالَتْ لَهُ :

إنّى أُشاهِدُ هُنا حَيَواناً صَغيرًا غَريبًا .

نَظَرَ خالِدٌ فَوَجَدَ عَقْرباً كَبيرَةً مِنْ عقاربِ الْمَنازِلِ . فَدَفَعَ أُخْتَهُ بَعيداً عَنْها وَأحْضَرَ عَصًا ، وَأَخَذَ يَضْرِبُ العَقْرَبَ حتَّى قَتَلَها ، ثُمَّ قالَ لِأُخْتِهِ : —

هٰذِهِ عَقْرَبٌ ياعائِشَةُ ، وَهِيَ حَيَوانٌ مُؤْذٍ ، وَلَها لَسْعَةٌ مُؤْلِمةٌ سامَّةٌ ، تُؤْذِى الْمَلْسوعَ إذا لَمْ يُسارِعِ الطَّبيبُ إلى إسْعافِهِ .

ثُمَّ نَظَرَ إلى عائِشَةَ وَقالَ :

أَنْتِ طِفْلَةٌ ذَكِيَّةٌ ، تُفَكِّرينَ دائِماً فى كُلِّ شَىْءٍ قَبْلَ أَنْ تَقومى بِعَمَلِهِ

BEST COPY AVAILABLE

(original text)

An intelligent child

One evening Aisha was walking in the garden of her house when she noticed a little animal coming out of a crack in the wall and running away. She said to herself: 'Why don't I catch that grasshopper'? But then she said: 'No, no it is quite different from a grasshopper'. Aisha began to follow this creature, but then she saw her brother Khalid and said to him: 'Look at this strange little animal'. Khalid looked and saw that it was a big common or garden scorpion. Pushing his sister away, he picked up a stick and started to hit the scorpion until he had killed it. Then he said to his sister: 'This is a scorpion, Aisha; it is a noxious creature with a painful and poisonous sting. A person who is stung by one is in trouble if he is not treated by a doctor quickly'. Then he looked at Aisha and said: 'You are an intelligent child; you always think about a thing before you do it'.

Revised text

طفلة ذكية

في ليلة من الليالي ، كانت عائشه تسير في حديقة منزلها فوجدت حيوانا صغيرا يخرج من شق بالجدار ،ويسير ،فقالت لنفسها :

لم لا امسك هذه الجراده ؟ ولكنها عادت فقالت :

لا ،لا ، انه يختلف كثيرا عن الجرادة .

اخذت عائشه تنتقل وراء هذا الحيوان ، حتى رأت اختها هبه فقالت لها :

اني اشاهد هنا حيوانا صغيرا غريبا .

نظرت هبه فوجدت عقربا كبيرة من عقارب المنازل فدفعت اختها بعيدة عنها واحضرت عصا ، واخذت تضرب العقرب حتى قتلتها ثم قالت لاختها :

هذه عقرب يا عائشه ، وهي حيوان مؤذ ، ولها لسعة مؤلمة سامة ، تؤذى الملسوع اذا ما تأخرت الاسعافات الاولية .

ثم نظرت الى عائشه وقالت : انت طفلة ذكية تفكرين دائما في كل شيء قبل ان تقومي بعمله .

BEST COPY AVAILABLE

(revised text)

An intelligent child

One evening Aisha was walking in the garden of her house when she noticed a little animal coming out of a crack in the wall and running away. She said to herself: 'Why don't I catch that grasshopper'? But then she said: 'No, no it is quite different from a grasshopper'. Aisha began to follow this creature, but then she saw her sister Hiba and said to her: 'Look at this strange little animal'. Hiba looked and saw that it was a big common or garden scorpion. Pushing her sister away, she picked up a stick and started to hit the scorpion until she had killed it. Then she said to her sister: 'This is a scorpion, Aisha; it is a noxious creature with a painful and poisonous sting. A person who is stung by one is in trouble if he is not given first aid quickly'. The she looked at Aisha and said: 'You are an intelligent child; you always think about a thing before you do it'.

Original text.

٢٠ ـ الْحَسَنَاتُ كُنُوزٌ

يُحْكَى أَنَّ رَجُلًا غَنِيًّا جَلَسَ يَوْمًا يَأْكُلُ هُوَ وَزَوْجَتُهُ وَكَانَ بَيْنَ أَيْدِيهِمَا دَجَاجَةٌ فَطَرَقَ الْبَابَ طَارِقٌ وَقَالَ : يَا أَهْلَ الْبَيْتِ إِنَّنِى رَجُلٌ مُسَافِرٌ نَفِدَ مِنِّى الزَّادُ . فَخَرَجَ إِلَيْهِ الرَّجُلُ غَاضِبًا وَنَهَرَهُ ، فَانْصَرَفَ الطَّارِقُ حَزِينًا كَاسِفَ الْبَالِ ، مُتَعَجِّبًا كَيْفَ بَلَغَ اللُّؤْمُ بِالرِّجَالِ هٰذَا الْمَبْلَغَ .

وَدَارَتِ الْأَيَّامُ فَافْتَقَرَ الْغَنِىُّ الْبَخِيلُ وَطَلَّقَ زَوْجَتَهُ فِى غَمْرَةِ الضَّائِقَةِ ، وَهَامَ عَلَى وَجْهِهِ يَسْأَلُ النَّاسَ إِحْسَانًا . وَفِى هٰذِهِ الْأَثْنَاءِ تَزَوَّجَتِ الْمَرْأَةُ مِنْ رَجُلٍ طَيِّبٍ مُحْسِنٍ فَسُرَّتْ بِمُعَاشَرَتِهِ وَحُسْنِ أَخْلَاقِهِ .

وَفِى ذَاتِ يَوْمٍ جَلَسَتْ تَأْكُلُ مَعَ زَوْجِهَا الْجَدِيدِ وَبَيْنَ أَيْدِيهِمَا دَجَاجٌ وَإِذَا بِسَائِلٍ يَطْرُقُ الْبَابَ وَيَقُولُ : أَحْسِنُوا إِلَى ابْنِ سَبِيلٍ جَزَاكُمُ اللهُ خَيْرًا .

فَقَالَ الرَّجُلُ لِزَوْجَتِهِ : احْمِلِى هٰذِهِ الدَّجَاجَةَ وَادْفَعِيهَا إِلَيْهِ فَخَرَجَتْ إِلَيْهِ وَإِذَا هُوَ زَوْجُهَا الْأَوَّلُ فَأَعْطَتْهُ الدَّجَاجَةَ وَرَجَعَتْ وَهِىَ تَبْكِى لِسُوءِ حَالِهِ فَسَأَلَهَا زَوْجُهَا عَنْ سَبَبِ بُكَائِهَا فَرَوَتْ لَهُ مَا كَانَ مِنْ أَمْرِهِمَا مَعَ الطَّارِقِ، وَلَمَّا سَأَلَهَا عَنِ الزَّمَانِ وَالْمَكَانِ قَالَ لَهَا : لَقَدْ كُنْتُ أَنَا ذٰلِكَ الطَّارِقَ الَّذِى نَهَرَهُ زَوْجُكِ وَلٰكِنِّى سَأَلْحَقُ بِهِ وَأُصْلِحُ مِنْ شَأْنِهِ وَأُحْسِنُ إِلَيْهِ عَمَلًا بِقَوْلِ اللهِ تَعَالَى :

﴿ وَلَا تَسْتَوِى الْحَسَنَةُ وَلَا السَّيِّئَةُ ادْفَعْ بِالَّتِى هِىَ أَحْسَنُ فَإِذَا الَّذِى بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ۝ وَمَا يُلَقَّاهَا إِلَّا الَّذِينَ صَبَرُوا وَمَا يُلَقَّاهَا إِلَّا ذُو حَظٍّ عَظِيمٍ ﴾ .

(original text) 20. Good deeds are treasures

The story goes that a rich man sat down to a meal with his wife one day, and just as they were starting on the chicken someone knocked at the door and called out: 'Good people, I am a wayfaring man and my provisions have run out'. The man went out to him in a rage and sent him packing; and he went on his way sorrowful and downcast, marvelling that people could be so mean.

Time went by, and the rich miser became poor and in his dire adversity divorced his wife. He wandered aimlessly about asking people for charity. Meanwhile his former wife married a good and generous man and enjoyed his companionship and good disposition.

One day she sat down to a meal with her new husband, and they were just starting on the chicken course when there came a knock at the door and a voice called out: 'Give alms to a wayfarer, and may God requite you with good'.

The man said to his wife: 'Take this chicken and present it to him'; so she went out to him, and behold! he was her first husband. She gave him the chicken and returned in tears at his sorry plight: and when her husband asked her why she was weeping she told him about that earlier business of a knock at the door. After inquiring when and where this happened, he told her: 'It was I who knocked at your door that day, and your husband sent me packing: but now I shall catch him up and mend his fortunes and give him charity, in accordance with the words of God the Most High: 'Good and evil deeds are not alike. Requite evil with good, and he who is your enemy will become your dearest friend. But none will attain this save those who endure with fortitude and are greatly favoured by God'.

Revised text

الحسنات كنوز

يحكى ان رجلا غنيا جلس يوما يأكل هو وزوجه وكان بين ايديهما دجاجة فطرق الباب طارق ومال : يا أهل البيت انني رجل مسافر نفذ مني الزاد . فخرج اليه الرجل غاضبا ونهره . فانصرف الطارق حزينا كاسف البال ، متعجبا كيف بلغ اللؤم بالرجال هذا المبلغ .

ودارت الايام فافتقر الغني البخيل واصبح في غمرة الضائقة وهام على وجهه يسأل الناس احسانا . وكان في تلك المدينة رجل طيب حسن الاخلاق يعامل زوجته احسن معاملة . بينما كان الرجل وزوجته يأكلان اذا بسائل يطرق الباب ويقول : احسنوا الى ابن سبيل جزاكم الله خيرا .

فقال الرجل لزوجته : احملي هذه الدجاجة وقدميها اليه . فخرجت اليه واعطته الدجاجة ورجعت تبكي لسوء حاله فسألها زوجها عن سبب بكائها فاجابت انها حزينة لما يعاني منه هذا المسكين فقال لها زوجها : لقد كنت منذ ايام مضت مثل هذا الرجل ادق على الابواب اسأل الناس احسانا فطردوني الاغنياء من بيوتهم مرات عدة . ولكني سألحق به واصلح من شأنه واحسن اليه عملا بقول الله تعالى

" ولا تستوى الحسنة ولا السيّئة ادفع بالتي هي أحسن فاذا الذي بينك وبينه عدوّه كأنه وليّ حميم ، وما يلقّاها الا الذين صبروا وما يلقّاها الا ذو حظ عظيم"

BEST COPY AVAILABLE

(revised text) Good deeds are treasures

The story goes that a rich man sat down to a meal with his wife one day, and just as they were starting on the chicken someone knocked at the door and called out: 'Good people, I am a wayfaring man and my provisions have run out'. The man went out to him in a rage and sent him packing; and he went on his way sorrowful and downcast, marvelling that people could be so mean.

Time went by, and the rich miser became poor and fell into dire adversity. He wandered aimlessly about asking people for charity. Now there was in that city a good man of generous disposition who treated his wife most kindly. One day while he and his wife were having a meal, there came a knock at the door and a voice called out, 'Give alms to a wayfarer, and may God requite you with good'.

The man said to his wife: 'Take this chicken and give it to him'; so she went out to him and gave him the chicken. She returned in tears at his sorry plight, and when her husband asked her why she was weeping she answered that she was sad at this beggar's sufferings. Her husband said to her, 'I was once like that man: I knocked at people's doors and asked them for charity, and many a time rich people drove me away from their homes. But now I shall catch him up and mend his fortunes and give him charity, in accordance with the words of God the Most High: "Good and evil deeds are not alike. Requite evil with good, and he who is your enemy will become your dearest friend. But none will attain this save those who endure with fortitude and are greatly favoured by God"'.

Original text

في الْمُسْتَشْفَى

ذَهَبَتْ بَعْضُ تِلْميذات الْفَصْلِ لِعيادَةِ زميلَتِهِنَّ هُدَى في الْمُسْتَشْفَى ، فَوَجَدْنَها راقِدةً على سَريرٍ نَظيفٍ ، وَبِجوارِها والِدَتُها ، فَأَلْقَيْنَ التَّحِيَّةَ ، وَقَدَّمْنَ لها هَدِيَّةً بِاسْمِ تِلْميذاتِ الْفَصْلِ جَميعًا ، وَتَمَنَّيْنَ لَها شِفاءً عاجِلاً .

وَبَعْدَ أَنْ طَمْأَنَتْهُنَّ والِدَتُها على صِحَّةِ ابْنَتِها ، سَأَلَتْها إِحْدَى الصَّديقاتِ :

كيفَ أُصيبَتْ هُدى بالْمَرَضِ ؟ فَأَجابت الْوالِدَةُ :

لَقَدْ تَناوَلَتْ حَلْوَى مَكْشُوفةً ، كانَ الذُّبابُ قدْ وَقَفَ عليها ، وَلَوَّثَها بِما يَحْمِلُهُ مِنْ جَراثيمَ ، انْتَقَلَتْ إِلى هُدى ، وتَسَبَّبَتْ في مَرَضِها .

فقالتْ صديقةٌ أُخْرى : وكيف عَرَفْتِ أَنَّها مريضةٌ ؟

فَأَجابَتِ الْأُمُّ : لَقَدْ أَوَتْ هُدى مساءَ أَحدِ الأَيَّامِ إِلى سَريرِها قَبْلَ مَوْعِدِها ، وكانت تُحِسُّ تَعَبًا ، وتَشْعُرُ بارْتِفاعٍ في حرارَتِها ، وحينَ لاحَظْتُ ذلك ، أَسْرَعْتُ بِها إِلى الْمستشفى ، حَيْثُ قامَ الطَّبيبُ بِفَحْصِها ، وَأَخْبَرَني أَنَّها مُصابَةٌ بِمَرَضٍ مُعْدٍ ، وَمِنَ الْواجبِ بَقاؤُها أَيَّامًا تَحْتَ الْمُراقَبَةِ والْعِلاجِ .

Original text

وَهُنا قَدِمَ الطَّبيبُ ، وَمَعَهُ الْممرِّضَةُ ، فَسَأَلَ هُدى عَنْ حالِها ، واطَّلَعَ على بِطاقَتِها الصِّحِّيَّةِ ، وَأَوْصَى الْممرِّضَةَ بِإِعْطائِها الدَّواءَ في الْوَقتِ المحدَّدِ .

ثُمَّ الْتَفَتَ إلى التِّلْميذاتِ قائِلاً :

أَرَأَيْتُنَّ أَضْرارَ الذُّبابِ ؟ وكيفَ يَنْقُلُ إلى الإنسانِ الأَمْراضَ الْمُعْدِيَةَ ؟

فَسَأَلَتْهُ إحْدى التِّلميذاتِ : وكيف نَتَّقِي أَخْطارَ الذُّبابِ ؟

فقالَ الطَّبيبُ :

نُحارِبُهُ في مَنازِلِنا بِكُلِّ وسيلةٍ مُمْكِنَةٍ ، فَنَرُشُّ عَلَيْهِ السَّائِلَ الْمُبيدَ لِلْحَشَراتِ ، وَنَحْفَظُ الطَّعامَ في أَماكِنَ لا يَسْتطيعُ أَنْ يَصِلَ إِلَيْها كالنَّمْلِيَّةِ والثَّلاَّجَةِ ، وَلا نَأْكُلُ حَلْوَى مَكْشوفَةً كَما فَعَلَتْ هُدَى ، بِالإِضافَةِ إلى ضَرورةِ الْعِنايَةِ بِنَظافَةِ أَجْسامِنا وَمَلابِسِنا وَقَدْ قِيلَ :

دِرْهَمُ وِقايَةٍ خَيْرٌ مِنْ قِنْطارِ عِلاجٍ .

(original text)

In hospital

Some schoolgirls went to visit their classmate Huda in hospital. They found her lying in a clean bed with her mother beside her. They greeted her, gave her a present on behalf of all the girls in the class, and wished her a quick recovery.

After Huda's mother had reassured them about her daughter's health, one of the latter's friends asked her: 'How did Huda become ill?' Huda's mother replied: 'She ate an unwrapped sweet which flies had landed on and contaminated with the germs they carry. The germs were passed on to Huda and caused her illness'.

Another of Huda's friends asked: 'How did you know that she was ill?' Huda's mother replied: 'Huda went to bed one evening earlier than usual, because she was feeling tired and realized that she had a temperature. When I noticed this I rushed her to hospital, where a doctor examined her and told me that she had an infectious disease and would have to stay for a few days for observation and treatment'.

At this point the doctor came in accompanied by a nurse. He asked Huda how she was, looked at her chart, and instructed the nurse to give her her medicine at a specified time.

Then he turned to Huda's classmates and said: 'Do you see the harm that flies do, and how they transmit contagious diseases to people?'

One of the girls asked him: 'How can we guard against the danger of flies?'

The doctor said: 'We must combat them in our homes in every possible way, such as spraying them with liquid insecticide; and we must keep food in places where they cannot get at it, such as the meat safe or the refrigerator; and we must not eat unwrapped sweets, as Huda did. In addition we must take care to keep our bodies and clothes clean. There is a saying: an ounce of prevention is worth a pound of cure'.

Revised text

في المستشفى

.....

دخلت الطبيبة غرفة هدى فالتفتت الى التلميذات وقالت :

ارأيتن اضرار الذباب ؟ وكيف ينقل الى الانسان الامراض المعدية .

فسألتها احدى التلميذات : وكيف نتقي اخطار الذباب ؟

هنا اجابت الطبيبه : نحاربه في منازلنا بكل وسيلة ممكنة فنرش مبيدات الحشرات في الاماكن المختلفة بعيدا عن الاطعمة ،ومنها ايضا حفظ الماكولات في اماكن لا يستطيع ان يصل الذباب اليها كالثلاجه ، والثلاجه ، ولا نأكل حلوى مكشوفة كما فعلت هدى ،بالاضافة الى ضرورة العناية بنظافة اجسادنا وملابسنا وقد قيل : درهم وقاية خير من قطار علاج .

(revised text) In hospital

...

The doctor came into Huda's room. She turned to the schoolgirls and said: 'Do you see the harm that flies do, and how they transmit contagious diseases to people?'

One of the girls asked her: 'How can we guard against the danger of flies?'

To this the doctor answered: 'We must combat them in our homes in every possible way, such as spraying insecticide in various places well removed from food; and we must also keep eatables in places where flies cannot get at them, such as the meat safe or the refrigerator; and we must not eat unwrapped sweets, as Huda did. In addition we must take care to keep our bodies and clothes clean. There is a saying: an ounce of prevention is worth a pound of cure'.

...

Revised text

أسـرة سعيـــدة *

عاد جاسم وفاطمة من المدرسة ظهرا . وقاما بتحية امهما . ثم أسرعا لمساعدتها في اعمال البيت ، فلبس كل منهما ثياب العمل للمشاركة بتنظيف الاواني وتحضير المائدة . كما حاول كل منهمـــا ترتيب الاطباق والملاعق والاكواب بطريقة منسّقة وجميلة .

وبعد اكمال ذلك انطلقا بنشاط بعيدان قطع الاثاث الى امكنتها بعد ان ابعدتها امهما لتنفض ما علق بها من غبار .

عاد الوالد من عمله فرأى ما قام به جاسم وفاطمة وسرّ سرورا كبيرا . ولما جلست الاسرة الى المائدة قال الوالد : " اني فخور بكما فانتما تساعدان امكما . من الآن وصاعدا سأدعوكما الولدان النشيطان." ووافقت الام على ما قاله الوالد وتناول الجميع طعامهم في سعادة وسرور .

---

*For the original text refer to p. 39,

(revised text)

A happy family*

Jasim and Fatima came home from school at midday. They greeted their mother, then made haste to help her with the housework. They both put on working clothes and together washed the pots and pans and laid the table; and they both were at pains to set out the plates, spoons and cups in neat and orderly fashion.

When they had finished that, they busied themselves putting back in its place the furniture their mother had moved to dust.

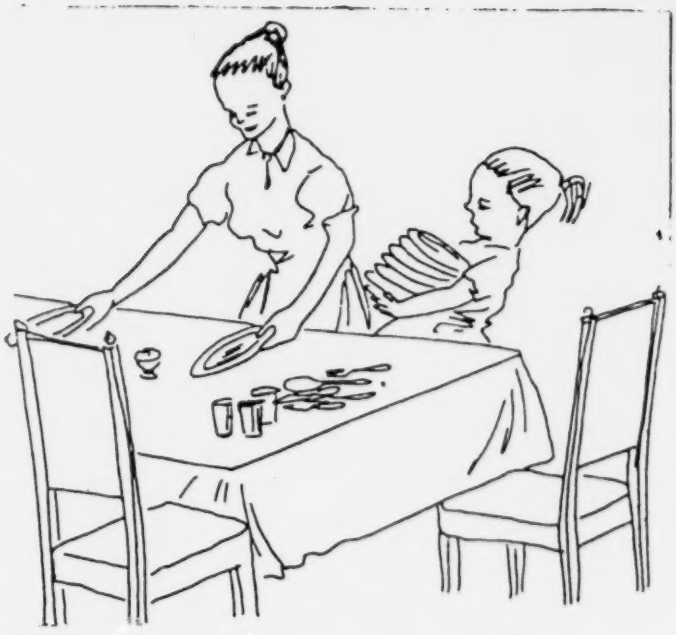
Their father came home from his work and saw what Jasim and Fatima had done, and he was very pleased. When the family sat down to table he said: 'I am proud of you both because you help your mother. From now on I shall call you "the keen children"'. Their mother agreed with what their father had said and they all ate their meal in happiness and contentment.

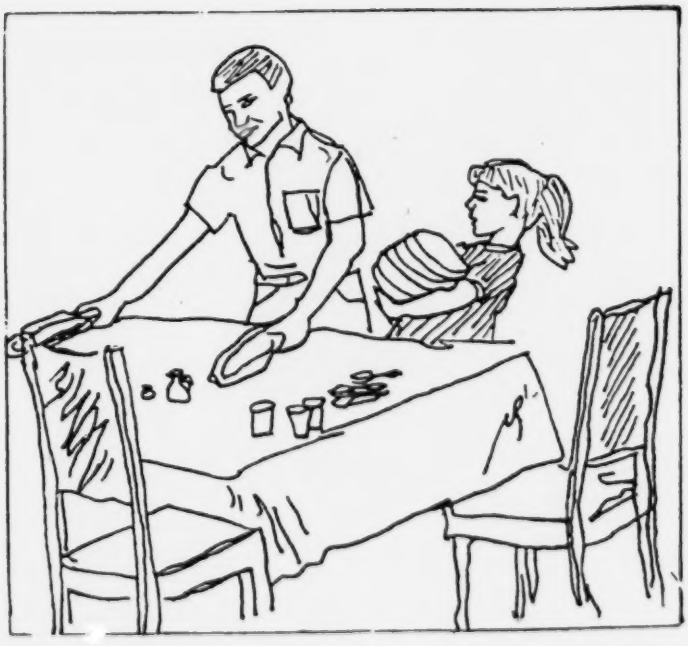
---

* For original text refer to page .

b. Samples of original and revised illustrations

1. Original illustration - sexist





2. Revised illustration - non-sexist

1. Original illustration - sexist

2. Revised illustration - non-sexist

1. Original illustration - sexist

2. Revised illustration - non-sexist

1. Original illustration - sexist

2. Revised illustration - non-sexist

1. Original illustration - sexist

2. Revised illustration - non-sexist

1. Original illustration - sexist

2. Revised illustration - non-sexist

4. Writing new texts and preparing new illustrations to meet stated objectives.

In preparing new texts the following guidelines may be helpful to eliminate sexism from textbooks.

(a) Equal representation of both sexes in the text and illustrations numerically and in activities. There are systematic differences in the treatment that women receive in the different subject areas. Areas like science and mathematics are mostly male oriented with strong stereotyping in the examples provided.

Themes are numerous and can be taken from different fields of culture and nature. They can be historical, religious, social, scientific, from everyday life experience, from nature and other. However, an equal representation of both sexes in these themes is important.

(b) Emphasis on the importance of partnership, co-operation, solidarity, respect among members of the family, the community and the nation.

In the Arab world today, there are households headed by women, and there are working mothers with happy husbands and children. Large numbers of educated and non-educated young girls and boys work both in urban and rural areas to support their families and themselves. Decisions in the homes are also taken jointly by the couple, and fatherhood is as important as motherhood for rearing and specializing children.

(c) Emphasis on women's varied occupations and roles inside and outside the home and the elimination of sex-role stereotypes.

In most contemporary Arab societies, women are entering all fields of work, although the majority are still in 'feminine' jobs. However, there are Arab men who are cooks, teachers, tailors, servants and nurses, and women who are ministers, deputies, judges, universtiy professors, physicians, engineers, business directors, scientists, well-known writers and police-women.

(d) Identification of educational and work potentials for both sexes, pointing out recognzied achievements.

The achievements of women in science, art, politics, culture, religion, literature, economics and other fields, should be presented and explored. Women as well as men have been saints, heroes, leaders and contributors to their societies. Among the poor and the working class, men and women struggle for existence. In rural areas both contribute equally to productivity, and women do more than men in terms of organization and management of resources for family consumption.

(e) Avoidance of portraying women in passive situations in texts and illustrations.

Social customs that have hindered the advancement of women through the years should be openly discussed whenever the issue is relevant. It would be beneficial if women are encouraged to cope with these customs and aspire to more active, assertive and policy making roles than passive ones they have been used to.

(f) Consideration of positive and negative traits as human traits that may be attributed to both men and women.

Girls are not systematically delicate, timid, helpless, fearful, frivolous and sweet, boys are not always, tough, courageous, serious, lions and strong as oak trees. Any person can be strong, helpless, fearful or sweet. Members of both sexes should be presented as human beings with similar strengths and weaknesses, they all cry, have fears, doubts and make mistakes.

(g) Elimination of sexist language from texts.

With respect to occupational terms, it is easy to avoid sexist language in the Arabic texts. The feminine gender can be used in Arabic for all occupational terms. The danger lies in the plural, where the masculine plural may include both men and women. To avoid this, Arab textbook writers should take the example from the holy Koran, where the plural for each sex is used constantly where reference is made to people in the same social or occupational categories. The use of adjectives and metaphors comparing women or little girls, to delicate flowers and small helpless birds and domestic animals, should be avoided.

(h) Avoidance of a patronizing tone towards women or the use of derogatory texts or illustrations.

A patronizing tone, triviality and stereotyping in describing women should be avoided. It is important that women and men be treated with equal respect, dignity and seriousness.

(i) Awareness of hidden messages.

Hidden messages in textbooks, themes and illustrations are as important as the obvious ones. For example mothers are loved, respected, honoured and happy, but the hidden message there is that motherhood is the only option for girls where no alternatives are provided. It is important that the hidden message be clearly understood. Working women are mostly portrayed as poor miserable widows who are forced into this situation by hardship thus suggesting that work is only for needy women. Another example is the emphasis on females' physical appearance where girls are portrayed as beautiful, attractive, lovely, but the hidden message is that women's physical attributes are more important for success than her intellectual ability or achievements.

(j) Recruit more women as authors, illustrators and contributors in all fields. The writings and viewpoints of women should be represented whenever possible.

5. Awareness development

Sensitize teachers, parents, students, administrators, publishers, writers, illustrators and the public at large to the issue of sexism in textbooks. This may be done through:

(a) Forming committees including people who are aware of sexist issues to help in the selection of textbooks. This will ensure that books selected are appropriate.

(b) Conducting seminars on textbooks and educational materials for teachers, parents, writers, publishers, illustrators and others, where sexist issues are discussed.

(c) Disseminating evaluation results to those who produce and those who use textbooks.

(d) Involving students in the process of evaluating their own textbooks and train them in critical thinking to analyse the texts they read.

(e) Developing guidelines that may help teachers and parents to reduce the impact of biased materials on children. Following are some examples that may help.

Refer to sample text 'usra saida'. The teacher may bring out the following points to stimulate discussion in the classroom

(1) What is the mother doing?

(2) Can mothers do other things?

(3) Should the father help at home? Why?

(4) Can Jassem wash dishes? Why?

(5) Why did mother call Fatima? "ربّة البيت الصغيرة" ؟

(6) Why did father call Jaseem? "الرجل الصغير" ؟

CONCLUSION

The guide was prepared with the intention of creating awareness concerning the issue of sexism in textbooks and providing guidelines for its identification and elimination. The purpose of this exercise should be understood as a search for human equity within the Arab socio-cultural context.

It is hoped that the results of the study and the accompanying guide will be circulated to all institutions and individuals concerned with the production and the use of textbooks. It is also hoped that a regional evluation of textbooks will be conducted leading to a conference where strategies for the elimination of sexism in textbooks will be discussed. Sexism, however, is not the only problem of Arabic textbooks. There are other issues that need to be tackled such as values, language, concepts, styles, themes, aesthetics and lack of creativity. All these, along with sexism, are educational issues that cannot be neglected.